

The Shepherd

I AM THE DOOR OF THE SHEEP. John 10:7.

BY FAITH ALONE

Epistle: Rom. 4: 1-8.

"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness". v5.

"I try to live right with my family and neighbors. I don't drink, dance or gamble. I can't do more than my best." This is an attitude we hear commonly today, and sometimes even from people within our churches. Do these words and our text fit together? Our text is what God, our Creator, Redeemer, and Sanctifier, says. The other is what many try to hide behind so as to avoid facing God and their own true selves. Which do you, in your heart, believe?

You have read of Abraham, and heard of him no doubt, since childhood. You know of him as a God-fearing man of old. He pleased God. Yet at the same time, Scripture does not present Abraham as a man who has earned salvation. The one whose works are perfect has something to boast about. He deserves wages, a reward for labor. But even of Abraham it says, not that he was justified by what he did, but "he believed God and it was reckoned unto him for righteousness". God spoke to him and made promise of salvation through his Seed. Abraham simply trusted this word and righteousness was imputed to him. That was and is, God's way.

Note here then, the two entirely opposite ways—of works and of faith. By works, not even the God-fearing Abraham could fulfill the demands of the holy and righteous God, for he too had human failings. God's law demands an active love in the heart of man. He demands a love, not only that does not desire to do the openly sinful things. He demands a surrender of the whole heart to God. "Thou shalt not kill" does not only mean refraining from outright murder. The deeper meaning is pure love for your neighbor, possible only as you fear and love God. Only a perfect doing of the law would permit one to stand before God uncondemned. If a workman does a piece of work exactly according to specifications he deserves to be paid for the work. So spiritually, rendering a perfect obedience to God, a man could claim wages, righteousness, as a matter of justice.

The opposite of such is the man who has been disobedient, has shown lack of reverence for God but yet being moved to believe in "Him who justifies the ungodly" he receives the full and free forgiveness of his sins. This latter man, deserving to expect nothing but punishment, would have no reason in himself for receiving such a gift. So great is God's salvation. Justification is, as Sverdrup says, simply this, "that God by grace imputes Christ's righteousness to a penitent and believing sinner, acquits him of sin and its punishment, and regards him in Christ as if he had never sinned."

Justification, then, is a miracle of God whereby He has been able to make an entrance into the sinful heart of man, and lead him to accept, contrary to all human reasoning, the divine grace of forgiveness.

David is also called as a witness of this great truth. In Ps. 32, he points out how blessedness comes, not by the works of the law, but by the forgiveness of sins. Scripture presents the divine and universal truth that "all have sinned". It is only when sin has been blotted out, covered from the sight of the all-seeing God that blessedness can be experienced. It is the blood of Christ alone that can cover sin.

Dear Reader, are you putting your trust alone in Christ so that His blood can cover also your sin? "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Amen!

—E. H.



The Rev. Mars A. Dale was born of the parents, the Rev. J. B. A. Dale and wife Julia, nee Olson, on April 17, 1905 at McIntosh, Minnesota. He was baptized and confirmed in St. John's congregation of that city. He graduated from the McIntosh High School in 1922 and from St. Olaf College, with the degree of Bachelor of Arts, in 1926.

He states in his vita for ordination that the call of the ministry came to him during his college years and that in obedience to the call of God he entered Luther Theological Seminary. He was ordained to the Christian ministry in 1929 on the call as Assistant Pastor of Parkside Lutheran Church in Chicago. Later he served as pastor of Medill Avenue Lutheran Church in Chicago and from 1935 to 1940 he was pastor of First English Lutheran Church in Stevens Point, Wisconsin. The work in Stevens Point gave him contact with the students at the State Teachers College located in that city. In 1940 he accepted

the call to become pastor of St. Pauls Lutheran Church, La Crosse, Wisconsin.

God has blessed his ministry in the places where he has labored. His active Christian leadership has borne fruit in the congregations.

The Eastern District recognized his qualities of leadership and ability and elected him president of the Young People's Luther League of that District for the year 1940-1944. At present he is serving as Stewardship Secretary of the Eastern District. In this work he has shown himself a loyal and faithful supporter and worker for the general work of the church as well as for the local parish in which he has been serving.

In 1944 he was appointed member of the Planning Commission set up by the General Convention in June 1944. He has taken an active part in the consideration of the different activities of our church as they have come to this body.

He is an able preacher, bringing to his hearers a sound and strong evangelical message, always grounded in the Gospel of the Lord Jesus Christ.

He was married to Miss Comfort Hinderlie in 1930. They have one daughter, Joy, eight years old. Both Pastor Dale and his wife have been blessed with fine musical talent and they will be an inspiration, not the least for the youth of the district, along those lines. I commend Pastor Dale and his family to you in our Lord Jesus Christ. May he be remembered in the prayers of the members of our congregations that God will give him grace, strength and wisdom from on high as he assumes the leadership of this great Home Mission field of our church, a field that has boundless opportunity to extend God's Kingdom in the hearts of men. God bless his going in among you to the glory of His holy name, for the extension of Christ's Kingdom and the salvation of many souls.

—J. A. Aagaard.

TO THE READERS OF THE SHEPHERD

The Convention Journal of the District Convention of the Norwegian Lutheran Church is found in the Shepherd Insert. We invite the attention of the readers to this report. It is not a full report but it contains information of important decisions made at the convention. Those who wish a full report may obtain same by securing a copy of the Annual Report Part II. It is well also to secure Part I as it is filled with valuable information. Each part can be secured for fifty cents each, or \$1.00 for Part I. and II in one volume. Order from Augsburg Publishing House, 425 South Fourth Street, Minneapolis 15, Minnesota.

What Is Prayer?

Prayer is weakness leaning on Omnipotence.

Prayer is the heart's trysting time with God.

Prayer is faith laying hold on God's promises.

Prayer is the thirsty soul's cry for the Living Water.

Prayer is hope realizing its fruition in anticipation.

Prayer is the breath of Heaven breathing through the life of man.

Prayer is the atmosphere in which all Christian virtues grow to perfection.

Prayer is the pilgrim's staff by which he is helped along his homeward way.

Prayer is the child taking hold of the hand of its Father for strength and guidance.

The Parson's Prayer

Dear Lord, Thou, Potter of the ancient clay
Which sin has hardened into adamant
Unwieldy, stiff, unflinching and unbent

By words of uninspired man, I pray
That Thou wilt use me as Thy tool today
To chisel out this truth: "Thy Son was sent
To free the clay so long by hardness pent."
Be Thou my strength and make me cut the way.

Thou art the Master, I the lifeless steel
Which must be wrought and tempered first
by Thee

And later wielded by Thy Spirit's hand
To gain an entrance to these hearts which feel

No comfort in Thy gift; grant they may see
The Truth; receive; believe; and take
their stand.

—O. L. O.

More Than a Helper

Christ does not want to be our helper;
He wants to be our life. He does not
want us to work for Him; He wants us to
let Him do His work through us, using us
as we use a pencil to write with, — better
still, using us as one of the fingers of His
hand. —Charles Gallaudet Trumbull.

TOPICS OF INTEREST

This Expanding World

Have we not been speaking about this shrinking world? Has not the Atlantic which required six or seven weeks for its crossing in the days of our grandfathers so shrunk that it can be crossed in twelve hours now? Have we not awakened to find distant nations almost in our back yard? Has not the radio so reduced the world that the human voice can reach around it? — Truly, a shrinking world.

But there is also a way in which it has expanded. Even the simplest things of life have been found to be so complex as to have become worlds in themselves. The more we study about the things in the world and the laws that govern and sustain them, the more we sense how small we are. Once we thought we would soon get our mind's arms around the world. But now we find it too large for our embrace. Once we thought we could get a bird's eye view of the world, but now, knowing more about it, we find ourselves hopelessly lost in it.

The more we know about it, the bigger it becomes. Faced with this expanding world we are humiliated to the point where our own personality seems to lose all importance. It is not to be wondered at that those who do not know the true God become perplexed and cynical.

But to the Christian this expanding world witnesses to the infinite wisdom of the Creator. The variety and manifoldness of life, the many forces residing in the elements that compose the world, the simple yet varied laws laid down in nature to govern it all, bear a powerful testimony to that God of law and order that the Bible reveals. And when we become dazzled by the splendors of the Creator's handiwork, awed by the unsearchable minuteness and the endless vastness of creation, and overcome by our own littleness in comparison with it all—how comforting and refreshing to rest our fainting heart on the bosom of a loving Heavenly Father Who loves us with an everlasting love through His Son, Jesus Christ. That gives life, meaning, hope and joy.

This expanding world—let it increasingly remind me of the wisdom and love with which My God and Father provides for me and all His own. —A. K. H.

Thy Kingdom Come

Thy kingdom come! Lord, reign within
My heart, that it may be
Thy dwelling, cleansed from love of sin
And set apart for Thee.

Thy Kingdom come! The wide world o'er
Thy faithful subjects claim,
Till men of every tongue adore
And bless Thy holy name.

—William Johnson.

Ten Commandments for Church Goers

1. Thou shalt not come to service late, Nor for th' Amen refuse to wait.
2. Thy noisy tongue thou shalt restrain When speaks the organ its refrain.
3. But when the hymns are sounded out, Thou shalt lift up thy voice and shout.
4. The endmost seat thou shalt leave free, For more must share the pew with thee.
5. The offering-plate thou shalt not fear, But give thine uttermost with cheer.
6. Thou shalt the bulletin peruse, And look there for the church's news.
7. Thou shalt the minister give heed, Nor blame him when thou'rt disagreed.
8. Unto thy neighbor thou shalt bend, And if a stranger, make a friend.
9. Thou shalt in every way be kind, Compassionate, of tender mind.
10. And so, by all thy spirit's grace, Thou shalt show God within this place.

—Dr. J. H. Holmes.

The SHEPHERD — HYRDEN

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Editor: Pastor A. M. Vinge
Drawer 400, Camrose, Alberta.
Business Manager: Josef B. Haave,
Rose Valley, Sask.

W.M.F. Editor: Mrs. J. B. Haave,
Rose Valley, Sask.
Y.P.L.L. Editor: Mr. G. Loken,
Outlook, Sask.

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Graduation Week-End at S.L.B.I.

An event which will long be remembered by all who attended is graduation week-end at S.L.B.I. First in the festivities was the graduation banquet on Saturday evening. Since the Christian life can be compared to a voyage with Christ at the helm of the ship, our dining hall was decorated to resemble "lower deck" with blue and white candles and tulips centering the tables.

The Baccalaureate service began with the processional at 11 o'clock on Sunday morning. Pastor Haugen conducted the service, while Rev. Evenson officiated at the adult confirmation when two of our students promised before God and the assembled congregation to renounce the devil and all his works and all his ways and to remain steadfast in Christ. Many who witnessed this service were reminded that they too had made these same promises years before and were challenged to be true to Christ no matter what the cost.

For the sermon, Rev. Evenson chose to speak on Matt. 9:9 "Follow Me." In this portion of Scripture the call is given to Matthew, but today the call is given especially to graduates and confirmands. As in the case of the man who would bury his father first, he who had purchased a farm and he who had married a wife, Christ accepts no excuses but we like Matthew must leave all and follow Him.

Since a large number of relatives and friends of the graduates were our guests for the week end, Sunday afternoon was spent in visiting. The girls dormitory was open for visitors from 3 to 4 and the boys dormitory from 4 to 5 o'clock.

At 7.30 Sunday evening the Chapel and hall were filled to capacity for the graduation service. Helen Hagen as Class president spoke on the motto "Where He Leads Me I Will Follow." Speaking in behalf of the class, Helen said that as graduates their desire was to follow Jesus where He leads whether that be to distant lands, through hardship and strife, through joy or pain. Helen expressed the prayer of the class that they may each one go into the work the Lord had chosen them for.

The graduation address was given by Professor Gerog Moi, acting principal of Camrose College. He complimented the class on their motto and chose to speak on it. Professor Moi pointed out that in order to follow Christ we must first be one of His. God reveals Himself in many ways but this revelation is complete only in Christ.

Following Christ calls for a complete surrender — surrender of self, home, goods. The cost is great but despite all this the only worth while place in life is to be in the Master's will.

Rev. G. O. Evenson and Mr. G. Loken presented the certificates after which Ruth Haugen gave the valedictory address. In behalf of the class Ruth expressed sincere gratitude to parents, pastor, teachers, classmates and friends of S.L.B.I. who had all assisted in some way to make their graduation possible. Ruth especially thanked those who had assisted each member of the class spiritually and emphasized that their graduation was only a graduation into fuller service for Christ.

Following the valedictory the graduates sang their class song:

(Tune: Sæterjentens Søndag)

**GOLDEN WEDDING**

Mr. and Mrs. BEN JOHNSON

A large number of friends and neighbors gathered at the Lutheran Church on Sunday May 6th, in honor of Mr. and Mrs. Ben Johnson who celebrated their golden wedding anniversary on May 4th. A program consisting of songs, speeches and recitations was given in their honor. A little grand daughter, Blanche Pederson, recited a very appropriate Golden Wedding recitation. S. Knutson spoke on behalf of the congregation, Anton Bergum on behalf of the Village of Torquay and A. G. Pederson on behalf of the family. The honored couple was presented with a purse of money. Mr. and Mrs. Johnson responded thanking for the gift and honor shown them. A reception was held in the Church parlors where a buffet luncheon was served to all present.

Mr. Johnson was born in Harmony, Minnesota in 1873. Mrs. Johnson was born in Norway in 1872 and immigrated to America when 17 years of age. They were united in marriage on May 4th, 1895 at Harmony, Minnesota. To this union nine children were born, three sons died in childhood. All the children were present at the festivities — Mrs. P. O. Vinge, Mrs. A. G. Vinge, Mrs. A. G. Pederson, Mrs. Norris Halvorsen and their only son Mr. Horace Johnson all of Torquay and Mrs. Edward Grimsrud of Wildrose, North Dakota. They have twenty-three grandchildren.

Mr. and Mrs. Johnson are charter members of the Salem Congregation where they resided for thirty years before making their home in Torquay. They were presented with Life Membership Certificates by the Salem Congregation last year.

We join in wishing Mr. and Mrs. Johnson God's richest blessings in the years to come.

'Tis June and the lilacs are scenting the air,
That over our campus is blowing.
That classes are o'er and soon we must part
Is uppermost now in our knowing.
And S.L.B.I., you are dear to our hearts
More dear than our tongues can be saying.

Dear God, keep us true to Thy word here proclaimed
O grant us this prayer we are praying.

Let never the motto we've chosen this day
Grow dim in the bustle of living.
Ah, fill us with love as we follow Thee, Lord
And help us Thy love to be giving;
And then let this rose that we wear near our hearts

Be a symbol of Christ, Rose of Sharon
With Christ in our hearts and His love in our lives
No life can be useless or barren.

Our class colors now are before us, and say
Do you know the message they're bringing?

They sing us of days lived at S.L.B.I.
And here is the song they are singing:
The pink is the color of live healthy youth,
The blue stands for God's truth eternal
The white stands for purity; bind them with love,
That forms the S.L.B.I. journal.

Clara Haugen.

The early church put God first, self last.
That was the secret of their power. We
have the order largely reversed. Hence our failure.

Mrs. Hagen Gone To Rest.

Oline Marthea Hagen of Bardo, near Tofield, Alta. Passed away May 16th. Born in Elverum, Norway; came to N. Dak. 1887; and to Canada 1902. She has been an active member in Bardo Congregation these many years.

Mrs. Hagen took great interest in The Shepherd, and the Sunset Home at Bawlf, as memorial wreaths show.

She is predeceased by her husband and three sons. Leave two sons to mourn her loss: Martin of Tofield, and George of Sexsmith, Alta.

Funeral services at Bardo Church May 19th. Rev. A. M. Vinge, former pastor, assisted in speaking and singing.

Great number of Memorial wreaths were given to The Shepherd, Bawlf Sunset Home, C.L.B.I., Colombia Lutheran Mission.

She had lived as a Christian many years, but even the old Christian is troubled by doubt. Mrs. Hagen held unto such promises however, as in Isa. 49, 16: "Behold I have graven thee upon the palms of my hands;"

May God bless her memory.

—G. J. Ostrem.

Sunday School by Mail

This first year of our "Sunday School by Mail" project has certainly proved to be a blessed one. When we began last fall we had about fifty students and now the enrollment has reached over nine hundred. We give thanks to God for the wonderful way in which He has answered our prayers in this respect. When the term opens next fall, in the later part of September or the first part of October, we hope to have added four more courses to those we now have. The courses will then include: Kindergarten, Grades 1, 2, 3, 4, 5, 6, 7, Confirmation and a Post Confirmation course. Those interested in taking one of these courses next year, please enroll early. Application forms will be sent upon request from Saskatchewan Lutheran Bible Institute.

—Ruth McFarlane.

Cook Wanted at S.L.B.I.

S.L.B.I. needs a cook for the coming school year. Interested persons are asked to apply, giving references.

God be merciful to the man who excuses himself too easily.

He who knows the Bible and nothing else is better educated than he who knows everything else and does not know the Bible. —

Wm. Lyon Phelps.

LITT SJELESORG

Spørsmål: Hvad er grunden til at vakte sjele ikke blir omvendt?

Svar: Den grund vi vil nevne denne gang er at det passer ikke ind i denne verdens gang at bli et omvendt menneske. Det falder saa meget lettere at følge med verden og leve et verdslig liv.

Den vakte begynder med en gang at tenke paa at hvis der skal bli en virkelig omvendelse, da maa der bli et nyt liv, og dette liv maa vise sig i hjemmet. Hvad vil de tro om mig i mit hjem, hvis jeg begynder et helt nyt liv? De vil undre sig over mig. De vil tro at det er en særskilt svakhet ved mig. De vil ikke føle godt i mit selskap.

Følgen blir at den vakte sier ved sig selv: Jeg kan like godt gi op med en gang, ti det vil bare bringe forstyrrelse ind i mit hjem. Nu har vi det godt og rolig, og vi er alle like og lever likt, saa det er best at det gaar som det gaar.

Til dette vil vi faa lov til si: Det var slik den rike mand levde. Han hadde fem brødre og de var alle enige i dette slags liv. De levde i herlighet og i glede. Hvis noen skulde ha mindet denne mand om, at han burde omvende sig og begynde et nyt liv, da vilde han rimeligvis ha sagt, at de hadde det godt og kunde fornøie sig isammen, men hvis han skulde vende om, da vilde det forstyrre alt. Nei, han kunde ikke ta det skritt.

Da han aapnet sine øine, hvor han var i pine, da fik han se saken i et helt andet lys. Da vilde han at der skulde gjøres noe ekstra for at faa sine brødre til at vende om og begynde et nyt liv, saa ikke ogsaa de skulde komme til dette pinens sted. Det fikk ikke hjelpe om det forstyrret hele deres syndeliv, men tenk, nu var det forsent.

Der er en stor fare for at hele familier vil gaa fortapt, ti naar det er bare verdslighet med alle i familien, da ser det meget haapløst ut. Det lysner litt naar en eller flere i familien blir grepne og tar skridtet over paa Herrens side. Du som leser dette, hvad gjør du for at hele din familie skal bli evig frelst? Det blir forsent at gjøre noe naar du har lukket dine øine i døden.

Imidlertid er det ikke bare familieforshold der staar hindrende iveien for mange vakte, men ogsaa slekt og venner ellers.

Den vakte tenker: Skal jeg bli omvendt da blir der en hel del snak om det, og naar jeg møter dem, da vil de se paa mig med forundrende øine. Jeg maa skille lag med mange av dem. Jeg kan ikke være med paa det gamle liv. Dette synes at bli noe der vil bringe mange vanskeligheter med sig, og saa tenker den vakte at det faar gaa. Jeg vil heller beholde venskap med verden. Det var ogsaa slik paa Jesu tid. Der var noen som trodde paa Jesus, men de fryktet for at bli utstødt av synagogen hvis de tok skridtet helt ut, og der staar at de elsket menneskers ære mer end Guds ære. Ja, det er tilfældet ogsaa idag.

Imidlertid vil jeg faa lov til si, at alt dette som den vakte stiller op som noe der er uoverkommelig, er mer en indbildning end en virkelighet. I mange tilfælder vil der bli glede baade i familien og iblandt slekt og venner naar en i deres midte blev omvendt og begynde et nyt liv. De som ikke gledet sig over dette vilde ialfald ha saa megen respekt for en der begynde et nyt liv paa denne maate at de vanskelig kunde spotte og gjøre nar av en saadan, men om der skulde bli noen vanskelighet, saa vilde det være en stor trøst at der blir glede i himlen over en synder som omvender sig, og saa vil der ogsaa bli glede i den sjel der faa opleve den nye forandring. Tilslut skal der bli glede blandt slekt og venner paa begravelsesdagen, og de vil alle si som en: Det var godt at han eller hun blev omvendt før det var forsent.

—S. H. Njaa.

Himmellengsel

Nattens skygger langsomt viker;
snart hin morgen rinne skal
da min aand sig frigjort svinge
bort fra tidens taaredal
til det land hvor lammets trone
reises skal i herlighet,
hvor serafers sanger toner
prisende Guds kjærlighet.

Ofte sitter jeg ved stranden,
ser utover tidens hav;
taareblendet øiet søker
mot det hjem min venn mig gav.
Der er sorgen evig borte,
der er taaren tørret av,
alt det gamle er forganget:
synd og smerte, død og grav.

Der de mange kjente stemmer
blandes i hint seierskvad;
der de mange haandtrykk veksles
til velkommen i Guds stad;
der min kjære Frelses stemme
byder mig velkommen hjem
til en evig ro og hvile
i det ny Jerusalem.

Men saa mangen gang jeg frykter,
frykter mest for selvbedrag.
O min Frelser, hold mig vaaken
tett ved korset hver en dag,
saa jeg alltid maa staa ikkædd
dig og din rettferdighet,
ventende paa midnattsropet:
Kom og arv min herlighet!

Den store sorg

Naar en stor sorg rammer et menneske, gaar det ofte som Gustav Frenssen skildrer det i Jørn Uhl: "Det virket paa ham som en iskold vinter med vidunderlige stjerneletter virkede paa det unge træ. Ramt av frosten inntil margen, trekker det sig inn i sig selv, og fortsetter stille sitt liv, delt mellem aa vaake og sove, mellom sterke engstelser og søte drømmer. Efterhaanden naar solen lenge har varmet det, naar den timevis har lagt sitt bløte kinn til dets bark, tiner det op blir atter glad."

Den store sorg lutrer sjelen; den renser alt det uekte ut; og naar gleden atter vender tilbake er den mere dyp og ekte enn noen sinne. Men helt glad blir en sjel først naar den tar imot den himmelske trøst, der alene er den balsam som læger de dypeste saar.

—Notabene.

gratitude that he has, under God, accepted the presidency of the Canada District, and we pledge our support in prayer and in every way we can.

17. We express our sincere thanks to Westminster United Church for the use of its church building as our convention headquarters.

Respectfully submitted,
Rev. A. K. Haugen.
Rev. John Precht
Mr. Sivert Ness

D. Elections

Officers of the District: —

President, Pastor Mars Dale, La Crosse, Wis. 1949; Vice-President, Pastor J. B. Stolee, Birch Hills, Sask. 1947; Secretary, Rev. J. T. Dahle, Prince Albert, Sask. 1947; Treasurer, Mr. E. M. Bergh, Camrose, Alta. 1947; Stewardship Secretary, Rev. A. M. Vinge, Camrose, 1947.

Board of Trustees: —

Mr. Oscar Liknes; Rev. G. O. Evenson, Outlook, Sask.

Board of Education: —

Rev. A. K. Haugen, Outlook, Sask. 1947; Prof. George Moi, Camrose, Alta. 1947; Rev. Raymond Olson, Armana, Alta. 1947; Mr. C. Loken, Outlook, Sask. 1947; Rev. Lars Knudson, Hanley, Sask. 1947.

Board of Parish Education: —

Rev. J. B. Stolee, Birch Hills, Sask. 1947; Rev. A. M. Vinge, Camrose, Alta. 1947; Rev. M. S. Johnson, Edmonton, Alta. 1947.

Home Mission Committee: —

Rev. Amund Tveit, Preeceville, Sask. 1947; Rev. H. F. Johnson, Kyle, Sask. 1947; Mr. Severt Ness, Camrose, Alta. 1947; Rev. G. O. Evenson, Outlook, Sask. 1947.

Board of Charities: —

Rev. K. Bergsagel, Winnipeg, Man. 1947; Mr. Adolph Odland, Bawlf, Alta. 1947; Rev. Raymond Olson, Armana, Alta. 1947; Mr. K. O. Eggen, Bawlf, Alta. 1947; Mr. S. Fengstad, Parkside, Sask. 1947.

Board of Management for Outlook College: —

Rev. K. Bergsagel, Winnipeg, Man. 1947; Mr. Odin Berg, Outlook, Sask. 1947.

Board of Saskatchewan Lutheran Bible Institute: —

Rev. K. Bergsagel, Winnipeg, Man. 1947; Mr. P. Frostad, Parkside, Sask. 1947; Rev. A. M. Vinge, Camrose, Alta. 1947.

Board of Review: —

Rev. A. K. Haugen, Outlook, Sask.; Mr. M. B. Ness, Tofield, Alta.

Board of Management for "The Shepherd": —

Board of Home Missions.

Editor of "The Shepherd": —

Rev. A. M. Vinge, Camrose, Alta.

Business Manager of "The Shepherd": —

Rev. J. B. Haave, Rose Valley, Sask.

Assistant Editor for "Lutheran Voice": —

Rev. John Precht, N. Battleford, Sask.

District Pension Committee: —

Mr. Bennie Velve, Valhalla Centre, Alta. Mr. Nakor Hanson, Enchant, Alta. Mr. H. L. Eglund, Midale, Sask. Rev. K. Bergsagel, Winnipeg, Man. Rev. J. T. Dahle, Prince Albert, Sask.

C. Committee Reports Working Committee Reports

COMMITTEE No. 1

I. Parish Evangelism

Resolved that we appreciate the emphasis on Home Missions at this convention and urge our congregations to study the way of furthering Parish Evangelism.

II. Membership Transfer Department

Resolved that we strongly recommend the Membership Transfer and Contact department, that this work may become a great blessing to our church. The address to be remembered in regard to this department is 408—5 Ave. S., Minneapolis 15, Minn.

III. Sunday School in Every Congregation

Resolved that we urge full cooperation of parents, pastors, and congregations in

establishing and maintaining Sunday Schools in every congregation, and also to concentrate on Sunday School by Mail, confirmation instruction and post-confirmation classes.

IV. Stewardship

Resolved that we rejoice to note the increased interest in giving to the different departments of our church. Thanks to the congregations who have done their best; to those congregations who have not seemingly, as yet, done anything, we would say "come along and be thou also blest by the Lord."

V. "Coin-a-Meal"

Resolved that if a change in name of the so-called "Penny-a-Meal" should be desirable, we would suggest the name "Coin-a-Meal".

VI. Centennial Appeal

Resolved that we urge our people to complete the Centennial Appeal Thank-offering as soon as possible.

VII. Lutheran World Action

Resolved that, since Lutheran World Action is very important, we should strive to reach our share.

VIII. Pension Plan

Resolved that we urge pastors and congregations to enroll in the Pension Plan of our Church.

IX. Missions

In thanksgiving to God for the preservation and release of our interned missionaries, be it resolved that we become more mission-minded in our giving and that the congregations invite missionaries to visit them.

COMMITTEE No. 2

I. Camrose Memorial Appeal

Resolved: That the Canada District, N.L.C.A. heartily endorses the Camrose College Memorial Appeal. We urge our people to give the fullest possible support to this worthy cause.

II. Saskatchewan Luth. Bible Institute

In view of the fact that the Saskatchewan Lutheran Bible Institute is supported entirely by voluntary contributions, the Canada District, N.L.C.A. earnestly recommends to all our people that they remember this institution in prayer and through Christian Stewardship.

Value of Bible School Training

It has been my privilege to attend S.L.B.I. for three school years and I am happy to have this opportunity of making known briefly what those months of study and fellowship mean to me. Though God alone knows fully the benefits I have derived from this three year course, there are so many things that make the memory of my Bible school days very precious and priceless to me personally. Innumerable memories remain, but there are more than memories to cherish for I have gained knowledge and inspiration which shall be of lasting value to me.

Now that my Bible school days are over, I realize as never before how richly God blessed me daily through the study of His life-giving Word. Of greatest importance, my faith in a living and personal Savior was strengthened. Looking into His Word day by day brought about a deeper realization of my own sinfulness, helplessness and guilt thus causing me to rejoice and be more thankful for His great love and tender mercy in providing full and free forgiveness through the atoning work of Christ. Through continued study one hungers and thirsts to learn more, for the more we learn and observe in the life of our Savior the more He becomes a reality in our daily lives and the more He becomes a pattern for us as individuals. A careful study of the various books in the Bible under capable and consecrated teachers created in us a deeper yearning and curiosity to go further into the Bible as a whole. Now the Word of God becomes ever more precious to me as I continue to feed upon it.

Through the courses offered, we, as students were given a vital interest in our church; its work and welfare. The classes in Pedagogy proved to be of great interest

particularly because a strong desire is thereby created within the lives of the students to serve the church as teachers in the Sunday School and Vacation Bible school. Such training is surely of great importance in preparing more efficient and better qualified teachers for the highly important and difficult task of instructing children in the saving truths. I know that the courses I have taken in this work have given me a keener interest in children and have enabled me to be much more efficient as a teacher than I could possibly be without such training.

Of great value to me has been the course of Personal Evangelism through which my eyes have been opened to see the masses of unsaved and as well to feel my own responsibility in seeking by the grace of God to win them for Him. These classes have been a real blessing to me in dealing with individuals and continue to challenge me to consecrate my life more wholly to this sacred and blessed task. A knowledge of the Bible as a whole, and the memorization of Scripture enable one to be better used by Him in this all-important work. Often too, under the shifting scenes of life I have found sweet comfort and guidance through the precious Scripture promises stored up in my heart.

Today there is a crying need for workers in God's vineyard and we, who know Christ as Savior should have a burning desire to give of our time, talents and means to further our missionary endeavors. Bible school training is causing many to become mission-minded as the vision of the ripened harvest fields becomes clearer. I, myself have now an increased interest and concern for our mission work both at home and in heathen lands.

The influence, friendliness and guidance of Christian teachers such as those who instructed us at S.L.B.I. is another factor which is of utmost importance in making the memory of my days there such rich and happy ones. As students, we admired them and looked to them with respect and confidence. They were interested in the welfare of every student and we could feel free to share with them our every problem. I am confident that the fine example of every teacher and staff member has aided a great deal in molding the lives of many young people for the better.

Perhaps one of the benefits of Bible school training which stands out particularly in my mind as I think back upon those days is the fellowship of fellow students. I have greatly enjoyed and value very highly the friendship of Christian young people. Such friendships which are rooted and grounded in Christ will never be broken. There was a wonderful spirit of love and goodwill prevailing amongst our group. We had good times together; learning of Christ and His Word, sharing together our joys and sorrows. Now, though separated, we are closely united as we meet daily at His Throne of Grace.

Then too, the memories and blessings received through sharing in the many chapel and vesper services will always live on in my life. Prayer itself has become more vital and personal to me.

Not of least importance, Bible school training gives us a new vision with which to go forward in His strength to take our places in our homes, the church and the world today. We who have had this God-given privilege can only continue to plead for mercy that we have failed so miserably with the opportunities which have been ours. May we not use our training for selfish purposes but may we be willing to suffer if need be that others may benefit, remembering; "to whom much is given of him shall much be expected." The challenge of greater opportunities and increased responsibilities fill our souls as we take our places as Christians wherever He leads us. Because we have been privileged to pray, study and fellowship together we are urged to feel the responsibility of bringing the message of forgiveness through Christ to others. May He grant us grace to remain true and steadfast to our high calling.

God alone knows the debt of gratitude I owe and feel — first of all to Him, then to my church, teachers and parents for giving me this wonderful opportunity. It is my sincere desire and heartfelt prayer that many more of our youth will be given the opportunity to attend S.L.B.I. and thus experience the blessings I have enjoyed.

Dorothy Anderson.

A Greeting from the S.L.B.I. High School Department

"Greetings to friends of S.L.B.I. everywhere, and special greetings to each home whose boy or girl has this year attended our school. We are thankful for the privilege of working with your child. We realize our responsibility in this work and ask, "Brethren, pray for us that we may be strong in the Lord and in the power of His might."

We are happy that all of our students are Bible School students in that all spend regular time in the study of the Bible. Luther wrote, "I am much afraid the schools will prove to be the great gates to hell, unless they diligently labor to explain the Holy Scriptures and to engrave them upon the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution where men are not unceasingly occupied with the Word of God must become corrupt."

Secular education cannot solve the sin problem. It is true as Erasmus wrote: "Mere education in itself only makes a man the more devilish." What our world needs is power — power other than that of high explosives and internal combustion engines. Our fathers who built this nation believed that this power came to them from God. It is the power we read about in the Bible — the Holy Spirit using the gospel of Jesus Christ creating individuals that are in tune with their Maker and their fellowmen.

At S.L.B.I. we would say with Paul: "For I am not ashamed of the gospel; for it is the power of God unto salvation unto everyone that believeth... for therein is revealed a righteousness of God from faith unto faith: as it is written... The righteous shall live by faith."

Those who are interested in attending S.L.B.I. high school department next fall should apply early. We offer a complete high school program. For further particulars write to the school. All students are required to spend several periods a week in Bible study. Splendid opportunities are given all of our students for musical and athletic activities, for fellowship and other profitable youth expression such as Luther League.

We are thankful to the Christian parents and workers who have sent us fine students. The seed sown in your home, in the Sunday School, in Luther League, in confirmation classes, so often in the high school age, blossoms out in a conscious faith in the Lord Jesus Christ. It is our joy to labor with you in leading young people in the pathways of righteousness for his name's sake.

—G. Loken.

In fifty-nine cities of the United States the Lutherans are the largest Protestant group. Among these cities are Albany, Buffalo, Chicago, Dubuque, Duluth, Detroit, Milwaukee. In twenty-eight cities they are the second largest group, the list including Cleveland, New York, San Francisco, and Tacoma.

The Lutheran Church preaches Christ in 35 languages in the United States.

Luther's Small Catechism has been translated into 160 different languages.

The two principles of the Lutheran Reformation were these: 1. The just shall live by faith; 2. The authority of the Scriptures.

It was no new church which came into being at the Reformation. Luther performed an operation on the existing church, restoring the church to its apostolic condition.

From century to century the Lutheran Church proclaims its unchanging message that Jesus Christ died for the sins of the world.

What Is Prayer?

Prayer is inspiration climbing the ladder of promise to lay hold on Divine realities. Prayer is the believer's out-stretched hand and upward vision seeking all the fullness of God.

Prayer is the Divine wand by which we transmute life's trials, temptations, and drudgerie into the gold of character.

Prayer is the open door by which the individual or the church may pass from struggle to everlasting victory.

The District Convention

The Norwegian Lutheran Church of Canada assembled for its convention at Saskatoon, Saskatchewan July 5-8, 1945. In many respects it was a significant convention. Decisions were made that, under God, will profoundly affect the future of our church for years to come.

Pastor T. Nordmark of Sexsmith, Alberta delivered the opening sermon based on Luke 24: 13-17 with "Walking With Jesus" as the theme. Dr. O. K. Storaasli spoke words of welcome. Dr. J. A. Aasgaard addressed the convention. Greetings from the Mayor and City of Saskatoon were extended by Deputy Mayor Bush.

The first report of the Credential Committee listed 30 pastors, 25 delegates, and one advisory member. The last report listed 32 pastors, 44 delegates, and six advisory members.

Since other duties prevented the attendance at all sittings we shall seek to set forth some of important matters acted upon by the convention.

Election of District President

Although not first in the order of business, the election of District President to fill the unexpired term of Dr. Iver Iversen, was a matter of great importance for the members of the convention. One member, a pastor or a layman from each circuit, were elected on the nomination committee. The committee unanimously presented the name of the Rev. Mars Dale of La Crosse, Wisconsin for the office of District President. He was elected. Contact was made with him at once by telephone and telegraph. In the midst of the Saturday afternoon business session the following message came: "Under God I accept call to presidency of Canada District". A prayer session followed the reading of the telegram. Many took part. The members of the convention sang: "Praise God From Whom All Blessings Flow". It was a moment of thanksgiving and praise for God's guidance, and prayer for God's blessing upon the president elect.

Bethany Sunset Home

In the convention issue of the Shepherd an article appeared, written by Pastor J. B. Stolee, setting forth plans for erecting of a new building for our Sunset Home in Canada. Reports on investigation as to place for such a home were given by members of the Board of Charities. The following resolution was brought before the convention:

RESOLVED that the Board of Charities of the Canada District be empowered to proceed with the raising of additional funds required to erect a proper building for an Old People's Home, said board to be authorized to select location, employ an architect and contractors to carry this project through.

Be it further resolved — that such action by the Board of Charities of Canada District shall be in consultation with and the approval of the general Board of Charities of the Norwegian Lutheran Church of America. It is the distinct understanding that said "Home" shall be erected and equipped entirely with funds on hand, plus the amount collected and actually paid in for the said project."

This resolution was referred to the Working Committee. The Committee recommended its adoption. It was unanimously adopted.

Luther Seminary

The following Committee Report was adopted:

"In view of the need for a permanent building for Luther Seminary, Saskatoon, Saskatchewan, the Canada District N.L.C.A. in convention assembled respectfully requests the Planning Commission of the Church to recommend the allocation of \$80,000.00 of Centennial surplus funds for the erection of this seminary."

The following were elected as additional members of the Seminary Committee: The District President, Rev. J. B. Stolee, and Rev. John Precht.

Lutheran Deaconess Home and Hospital

Attention of the convention was called to a resolution submitted by Moose Jaw

Circuit relative to the establishment of a Lutheran Deaconess Home and Hospital. Mrs. Laura Brown and Mrs. Draayer spoke on the importance of deaconess work and suggested the establishment of such an institution. The matter was referred to Working Committee. The Committee brought in the following resolution which was adopted:

"The recommendation urging the Church to acquire government property for a Deaconess Home and Hospital be referred to the Board of Charities for Canada for further study".

Canadian Lutheran Council

Copies of the proposed constitution of the Canadian Lutheran Council were distributed to the voting members of the convention on Friday afternoon. The convention adopted this constitution on Saturday morning and elected Dr. J. R. Lavik member of the Canadian Lutheran Council.

Lutheran Teachers in Lutheran Communities

The following motion was presented and passed:

"Resolved that the Norwegian Lutheran Church of Canada make every effort to cooperate with the District Luther League in promoting a plan of wise placement of Lutheran Teachers in Lutheran Communities."

The Evangelistic Committee

Pastor K. O. Kandal spoke on the matter of the District Committee on Evangelism and reported that a sum of money was deposited in Wetaskiwin to the credit of Evangelistic work. The following motion was passed:

"That the Norwegian Lutheran Church of Canada recognize the District Luther League Executive as the District Committee on Evangelism."

Boy's Organization and Program

The question of a workable Boy's organization for our district was brought before the convention. The working committee to which this question was referred brought in the following resolution:

"RESOLVED that the Canada District N.L.C.A. recommend that Lutheran Brotherhoods be established in our congregations and that they make use of the material for boy's work available in the main office of the Brotherhood under the direction of Rev. A. E. Iversen, 425 South 4th Street, Minneapolis 15, Minnesota."

The motion was adopted.

At a later business session the following resolution was moved from the floor: "Resolved that a committee of three members be elected for a term of two years to study the boy's problems and also the program endorsed by the Brotherhood of the N.L.C.A. with a view to adopt and modify (if necessary) or to formulate a new program which could better appeal to and serve Lutheran youth of our Canada District in an organized, district-wide way."

This was adopted.

Pastor A. K. Haugen, G. Loken, and Henry Haugen were elected on this committee.

Norwegian Relief

"Resolved that we at this time remember the great need for help in Norway and that we urge our people to support Norwegian Relief."

Candidates Henning Olsen, Osborne Olsen, Harold Melby, Harold Severtson, and pastor Andres Mathre, G. Morstad, M. Steiestol, and Harvin Christenson were welcomed into the District.

The convention was preceded by a two-day Home Mission Pastor's Institute. The theme of the General convention was "Building the Church Now." The general interest in Home Missions received a tremendous impetus throughout the convention. Those in attendance sensed the great opportunity of opened doors for a well-planned Home Mission Endeavor in the District. Dr. Aasgaard stressed the need of more workers and impressed upon the members of the convention the responsibility of seeking individuals for the Seminary and of encouraging them to attend.

For further information of business

transacted at this convention we urge our readers to carefully study the Committee Reports and General Resolutions which appear elsewhere in this issue. (Reports printed in the above report are omitted from the listing under the heading "Committee Reports".)

The Sunday Services

Communion Service was conducted in Zion Lutheran Church at nine o'clock on Sunday morning. Dr. O. K. Storaasli conducted the altar service and Pastor M. S. Johnson gave the confessional address. A large number came to the Lord's table.

At eleven o'clock the impressive ordination service was held. The entire service was broadcast. The Candidates of Theology were: Harold Waldemar Melby, Henning Georg Olsen, Osborne Harold Olsen, Harold Charles Severtson, and Missionary Gerhard Ostrem.

The service began with the opening prayer and the singing of "Te Deum" by the audience. The altar service was conducted by Dr. O. K. Storaasli, pastor of Zion Lutheran Church. The candidates were introduced by the president of the district and prayer was offered. Participating in the service were the following: Pastor K. Bergsagel President of the District, Dr. A. J. Bergsaker, Dr. O. K. Storaasli, clergy members of the Home Mission Committee, and the members on the General Home Mission Board. The Ordinator Dr. J. A. Aasgaard delivered the ordination sermon based on Philippians 3:8-14. This passage, said Dr. Aasgaard, indicates a clean sweep from the old life on the part of the apostle Paul. There must be a life of separation. To be a disciple of Jesus Christ is to take up the cross. Paul declared that he was laid hold on by Christ. That is what makes a pastor.

The reason some do not find the saving peace is because they have not seen God's grace in Christ. There is found also among the disciples of Christ those who live on past experiences—sometimes baptism and confirmation — and neglect to live in daily repentance and forgiveness.

To be an ambassador for Christ looms mountain high over any other calling, yet it is also the most dangerous. Paul said to Timothy, "Preach the Word", and at the close of his ministry said, "I have fought the good fight, I have finished my course, I have kept the faith." Let this be a challenge to your ministry!

Zion Lutheran Choir under the direction of Dr. Storaasli sang the anthem: "Praise Ye the Father" by Guonod. And offering was lifted for aged pastors and widows. A solo was sung by Mrs. Pinkerton.

The ordination service was solemn and beautiful. It was a service the memory of which will linger long in the minds of all, and a deeply moving challenge to the candidates. There arose many a prayer that God might use these new workers as yielded servants in His great harvest field.

In the afternoon the closing session was held. The Male Chorus under the direction of Otto Jacobson sang "Holy, Holy, Holy" and "Den Store Hvide Folk". Dr. A. J. Bergsaker brought a message on Stewardship. Pastor E. C. Reinertson spoke on "Home Mission Frontiers in 1945". Dr. J. A. Aasgaard brought a closing greeting. In this message he emphasized how we should thank God for the freedom we enjoy and make use of opportunities offered to extend the frontiers of the Kingdom.

This was the first convention after the cessation of the war in Europe. Cognizance of this fact is noted by the resolution adopted by the convention:

"We also render sincere thanks to God for graciously hearing our prayers in bringing about the end of hostilities in Europe, for the liberation of the land of our fathers from the Nazi tyranny, and for the liberation of our missionaries from Japanese imprisonment in the Philippine Islands."

One sensed throughout the convention a challenge to the church as never before. God has set before the Lutheran Church open doors. God has in so many ways signally blessed us. The members of the convention caught the vision of a greater day ahead but a day also filled with responsibility for each worker in the service of the Lord Jesus Christ. The lengthening of the cords and the strengthening of the stakes is not for some fair tomorrow, but is a challenge to Build the Future Church Now.

Resolutions

The Resolutions Committee submits the following resolutions: —

1. The Norwegian Lutheran Church of Canada in Convention assembled in Saskatoon, Sask., July 5-8, 1945, gives thanks to Almighty God that by His grace we have had a helpful and inspiring District Convention, and for His bountiful blessings unto us in the Church through Jesus Christ.

2. We also render sincere thanks to God for graciously hearing our prayers in bringing about the end of hostilities in Europe, for the liberation of the land of our fathers from the Nazi tyranny, and for the liberation of our missionaries from Japanese imprisonment in the Philippine Islands.

3. We express our thanks to Zion Lutheran Congregation and to its pastor, Dr. Olaf K. Storaasli, for their hospitality and to the city of Saskatoon for its friendliness, which has helped to make our stay pleasant. We also thank all those who took part in the program of the convention.

4. We are thankful for the staunch financial and other support received during the past from our mother Church in the United States. We also recognize our responsibility to become self-supporting as soon as possible in order that God's work may not be hindered.

5. We express our sincere thanks to Pastor K. Bergsagel for his able work and leadership as acting president of our district since the departure of Dr. Iversen. May God continue to bless his active ministry among us.

6. We are thankful for the inspiration and contribution of Dr. Aasgaard, Dr. Bergsaker, and Pastor Reinertson and Pastor Dybvig to this convention.

7. We express to Dr. Iver Iversen, through our district secretary, our recognition of his kind greetings to this convention, and also express our appreciation for his contribution to our district while he was our president and theological professor, and also for his continued interest in our district.

8. We do hereby gratefully commend and endorse the active, wideawake and spiritual work of the District Luther League. We are also deeply grateful for the splendid work of the Women's Missionary Federation and the Lutheran Daughters of the Reformation of the district.

9. We express our thanks to the Committee on Parish Education (composed of Pastors M. S. Johnson, A. M. Vinge, and J. B. Stolee) for their fine work in inaugurating the Sunday-School-by-Mail, and also to the director, Miss Ruth McFarlane, and to Pastor Evenson and the Saskatchewan Lutheran Bible Institute for their work in connection with it. We believe this project has been of great blessing.

10. We express to Pastors Peder Ellingson and F. M. Aasheim, through our district secretary, our appreciation for what God has accomplished through them during their active ministry, from which they are now retiring. May God grant them a blessed eventide of life.

11. We express to Pastor K. O. Kandal our appreciation and thanks for a long and faithful service in our District and pray that God will grant him and his family a fruitful ministry in their new field of labor in the Pacific district.

12. We urge our people to seek guidance from God in this critical period of reconstruction, through a faithful use of His Word and Sacraments and the privilege of prayer and that we remember in our prayer, and with our gifts, our needy brethren in Europe, particularly through the Lutheran World Action.

13. We urge our members to use their influence to oppose the demoralizing liquor traffic in our nation, and to support the Temperance Movement.

14. We are grateful for the sacrifices of our service-men in the cause of freedom and welcome them home and that we as individuals and as a church, pledge ourselves to do all we can to help them to re-establish themselves in a peace time economy. Those who still face the enemy on battle fronts, we commend to God's care and surround with our prayers.

15. We welcome the new pastors entering upon their work in our district. May God abundantly bless their labors among us to the glory of God and to the saving of souls.

16. We convey to Pastor Mars Dale, through our district secretary, our

Jeg er den gode Hyrde.

Joh. 10:11

THE SHEPHERD

Hyrden

JEG ER DØREN TIL FAARENE. Joh. 10:7.

Den gode Hyrde setter sit

liv til for faarene.

Joh. 10:11

Winnipeg, Manitoba, Juli, 1945

Mat. 5, 20—26.

Kjære dig som læser dette naade være med dig og fred fra Gud vor Fader og den Herre Jesus Kristus!

Det er nok et ønske hos os alle at vi maatte bli lykkelige paa jorden og salig i himlen, ikke sant? Men saa er det dette: bare jeg kunne bli det. Dette spørgsmaal møter en sjælesørger noksaa ofte. Det er saare trist, at voksne folk, som har lært meget og hørt meget om veien til salighet, ska være saa uvidende i disse ting. Det kommer vel for en del derav at der Guds ord fremstiller to veier, nemlig hold budene saa ska du leve; vær hellig som jeg Gud er hellig. Altsaa ved aa opfylle Guds krav i loven til fullkommenhet. Det er saa altformange som ad den vei forsøker aa bli lykkelige paa jorden og salig i himlen.

Den andre vei er: Tro paa den Herre Jesus Kristus saa ska du bli salig. Denne vei til salighet synes aa være den letteste; dog er det for den gamle Adam den vanskeligste. Det ligger for os at vi vil med egne gjæringer fortjene lykke og salighet. Det er saa fattigslig dette, aa bli "fattig i aanden." Vi vil saa gjerne prestere en saa dan grad av fullkommenhet, at vi kan med sanhet si til Gud — "Nu er jeg kommen saa langt at jeg har fortjent at du gir mig lykke paa jorden og salighet i himlen." Det er den retfærdighet som de skriftlærde og farisæerne mente sig aa eie paa Jesus tid.

Det var to klasser av farisæere. Det var en del av dem som var ret og slet hyklere. De mente det ikke alvorlig, men bare for et syn skyld viste et erbart væsen. De var ogsaa erbare, som mente det opriktig med sin nidkjærhet for loven. Blant dem var Nikodemus, før han lærte Jesus aa kjenne, og Paulus før sin omvendelse. Ingen av disse kunne dog bestaa for Gud; ti deres innerste væsen var egenretfærdighet. Ad denne salighets vei naar ingen frem. Jesus sier her; "Dersom eders retfærdighet ikke overgaar de skriftlærde og farisæernes, kommer i ingenlunne inn i himlens rike." Det er ikke den utvortes holdelse av loven Gud ser paa, men paa hjertets innstilling til Gud og mennesker. Jesus tar til eksempel det 5te bud. En behøver ikke aa være en morder som Kain for aa synde imot dette bud. Hat og vrede i hjertet er mord. Gud ser paa hjertet, det indre, centrale i vor personlighet. Derfor hetter det: "Bevar dit hjerte fremfor alt som bevares; ti derfra utgaar livet." Aa bli retfærdig ad lovens vei er altsaa umulig. Ikke fordi Guds lov ikke er retfærdig og god; den er maktesløs paa grunn av kjødet, sier Paulus. Vi er alle syndere og fattes den retfærdighet med hvilken vi kan bestaa for Gud.

Hvad er saa den frelsende retfærdighet? Det er den retfærdighet som Jesus har tilveiebrakt for os, da han med sit hellige liv og sin fullkomne lydigheit opfylte loven i vort sted, og med sin lidelse og død sonet for alle vore synder. La os dra os i minne barnelærdommen vor.

Hvad er retfærdiggjørelsen? Svar: "Gud tilregner en bodfærdig og troende synder Kristi retfærdighet, frikjenner ham fra synden og dens straf og anser ham i Kristus som om han aldrig hadde syndet."

"Den som ikke viste av synd, har Gud gjort til synd for os, at vi i ham ska vorde retfærdige for Gud." — 2 Kor. 5:21. "De blir retfærdiggjorte uforskyldt av hans naade ved forløsningen i Kristus Jesus." — Rom. 3:24.

Denne frelsende retfærdighet eier alle som tror paa Jesus som sin personlige frelser. Den er ikke en gjerningernes retfærdighet, men en troens retfærdighet. Paulus skriver meget om denne Guds retfærdighet, mest i Romerbrevet. Rom. 10 flgde — "Brødre, mit hjertes ønske og min bøn til Gud for dere er, at de maa bli frelst. Ti jeg gir dem det vidnesbyrd, at de har nidkjærhet for Gud, men ikke med skjønnsomhet; ti da de ikke kjænte Guds retfærdighet og strævet etter aa grunn sin egen retfærdighet, gav de sig ikke inn under Guds retfærdighet; ti Kristus er lovens ende til retfærdighet for hver den som tror."

DET SKJULTE LIV MED GUD

Av Dr. O. HALLESBY

"I er jo døde, og eders liv er skjult med Kristus i Gud." Kol. 3, 3.

"Med Guds rike har det sig saaledes, som naar et menneske kaster sæden i jorden og sover og staar op, nat og dag, og sæden spirer frem og blir høi, uten at han selv vet av det." Mark. 4, 26.

Det er fælles for alt liv, at det er skjult. Vi ser kun livsytringene. Det er det avgjørende og betydningsfulde av livet vi ikke ser.

Nu er det saa med ethvert liv her i verden, at det har en aapenbar side. Jeg vil ikke forsvare "hemmelige kristne." Ingen fødsel uten smerte. Ingen kristen for hvem livet kan være skjult. Jesus sier: "Den som forneget mig for menneneskene, ham skal ogsaa jeg fornekte for min fader i himmelen."

Jeg ønsker at ta frem noget av gudslivet som er skjult — for andre mennesker og for os selv. Og jeg faar begynde med begynnelsen.

Gudslivet har det med sig fra begynnelsen, at det skjuler sig.

Et menneske kommer til sig selv og vil komme til Gud. Det tar op kampen mot synden, men han kjemper med ustanselig tilbakefald, naar fristelsen kommer. Det sker at han stræver fortvilet og vet ikke hvorledes han skal komme fra det gamle liv. Han har aldrig hat saa meget ondt i sit sind; det flommer over av urene tanker. Det er heller ikke det værste. Det er heller ikke mulig for ham at fortsette med det han begynte: at be og læse med iver og lyst, privat og offentlig. Nu har han ikke lyst til at be, han sliter sig frem — træt. Kan man si til sig selv: jeg er træt av at læse og be? jeg vil heller læse aviser? Træt av møter?

Men det blir endnu værre. Før rørtas han over dette, men nu ikke. Han er haard og kold og kan ikke engang sørge eller graate over det. Han blir klar over grunden tli tapet i kampen mot synden: det var ikke alvor med min omvendelse. Altsaa, han frygter for helvede. Ti han tænker, med en slik delt vilje kan det ikke nytte at gaa til Gud. Gud kan jo heller ikke tilgi et slikt menneske som jeg. Og han sier tli selv: jeg er ulik andre — Guds aand har forlatt mig — ingen kan hjelpe mig.

Her er det nye livs skjulte side. Den lidende sjæl ser ikke det, men Gud ser det, og likesaa erfarne kristne, mens denne sjæl er fortvilet.

Hvor deilig at se Guds aands verk slik; for dette menneske er frelst, det git sig i Guds hender. — Jeg sier til disse: Vil du gi dig tilbake til synden? Nei, langt fra. De har faat en tilstoppet mund. Det er underlig med et slikt menneske, hvis hjerte er helt med Herren.

Men du sier: mit hjerte er delt. Ven, vet du hvorledes det hele hjerte ser ut? Det ser ut som jeg nu har skildret det. For det er det hjerte som gaar til Gud og sier, at jeg har et hjerte som elsker synden. Jo, sier Jesus, jeg vet det, derfor kom jeg for at frelse dig. For det værste er de som tror, at de er aldeles ret for Gud.

Hvad skal jeg gjøre med mit haarde hjerte? Gud sier: gi mig dit hjerte. Jesus har tilveiebragt frelsen for slike. Angeren

Ja, vi ser, venner, at veien til retfærdighet er klart og simpelt fremstillet for os i Guds ord. Følger vi den blir vi lykkelige paa jorden og salig i himlen.

"Jeg ser mit skyldbrev
Til kors et naglet blev,
Og i din grav i haven
Der er min syn begravet
Til evigs skyld og gjemme,
Hvi vil jeg mig da gremme?"

Gud, dra os til din søn og aapenbar hans herlighet for os. Amen.

—O. J. Marken.

forandrer ikke Guds hjerte, men dit hjerte. Nu har du faat bruk for Gud og hans gjerning. Frelst er det menneske som er kommen i Jesu hender med al sin synd og skyld, det samme hvorledes han føler.

Her ser vi det skjulte liv. Aa, som jeg vlide Guds lys skulde komme over dig og vise dig, at du har det evige liv, idet du har faat se sandheten. Aa kom, for han støter dig ikke ut.

Den skjulte side beholder gudslivet hele tiden i vekst her paa jorden. Det er noget som dølger sig for for de kristne, livet vokser skjult. Det hører med til det vanskeligste at tale om, men jeg kan allikevel ikke avholde mig fra at tale derom.

Mange travle kristne tar sig dog tid til at ransake sig selv og sit liv i Gud. Og saa sier de: jeg gjorde mere for Gud før — jeg var mere aandelig — mere forsigtig med synden — mere nøieregnende. Og saa sier han: her er ingen vekst, jeg har gaat tilbake. Til slike redelige sjæle vil jeg gjerne tale. Og gid, at ikke hyklerne og de vane-kristne skulde komme til at æte gift av dette evangelium.

Skriften taler om det skjulte livs love. For eksempel: "Han skal vokse, jeg skal avta." "Min kraft fuldendes i skrøpelighet."

Se paa træerne, de fælder løv; snart er de løvfri. Er de døde? Nei, de har bare fældt løv. Næste vaar spirer der frem nye, friske, grønne blade. Det er tungt, naar vi kristne begynder at fælde vort bladhang — efter frostnætter. Vi syntes som om alt er borte, al vor kristendom og vort arbeide, alt er faldt bort. Men Kristus ser ikke efter blade, men efter frugt. Ja, hvor er den? Han ser den nok, han som gjør forskjel mellem blade og frugt.

La mig nævne nogen av de frugter som vokser rasket efter bladfald: En dypere erkjendelse av os selv. Den kan endog komme efter et fald i synd, som Herren tilot at overmande os. Da fik Gud virke en dypere syndserkjendelse hos os. Da begynte den velluttende frugt stilt og sikkert at modnes. Da blev du en stilfærdig kristen som hadde faat set dypt ind i dit hjertes gjemmer. En større og inderligere avhengighet av Gud — som et skræmt barn der løper ind til mor. Nu har den kristne det godt efter denne ydmygelse. Og hvor godt det er dette ydmyge forhold til Gud. Du husker Peter som faldt paa sit ansigt for Herren. Det er den rette stilling. Da er det godt at tale med Gud, naar vi ligger avmægtige og ser op til ham og ikke vet av anden hjelp end Kristus den korsfæstede. Med ydmygheten kommer ogsaa sagtmodigheten — en vellugtende frugt baade for Gud og mennesker. Det blir ikke meget igjen av den stygge kritiksyken. Du blir en fattig synder som trives i de helliges samfund. Disse sjæle gjør en velsignet gjerning: de binder sammen i Guds rike. Der er nok av splittelsesfolk, de selvkløke. Hvor godt at der er nogen ydmyge og sagtmodige sjæle som gjør sin stille gjerning i hjemmet og i menigheten. Disse har evnen til at lokke det bedste ut av dig, mens de andre, de dovne, lokker det sletteste ut av dig. De sagtmodige faar den bedste side av menneskene vendt mot sig; ja, endog av motstanderne vinder han respekt. En slik kristen vinder folk for Gud. Ingen trækker saa sikkert menneskene til Gud som de ydmyge og sagtmodige av hjertet. Likesaa rædselsfuldt som det er at se paa det tilgjorte ydmyge væsen, likesaa godt er det at se den av hjertet ydmyge.

* * *

Saa skulde jeg si litt om den side av livet som vel skjuler sig for andre, men som en selv faar se.

Selve livet er altid skjult. Livet i Gud ligger aldrig blottet for andre. Vi ser frugtene — lidelsen.

Hos levende kristne er det skjulte liv langt rikere end de frugter vi ser. Mens hos de uredelige er livet ringre end frugtene. Jeg vil du skal mindes, naar du ikke faar saa meget av dine troende brødre, at det i hjertet skjulte liv er rikere end deres ord. Men derfor skulde vi ikke gaa til den anden yderlighet, at vi ikke skulde vente

at se frugt. Selv ikke mellem to elskende er det mulig i ord at uttale det som rører sig i barmen. Livet er det uutsigelige. Kanske vi endog ikke i evigheten skal bli istand til at uttale tilfulde vort indre livs lykke og kraft.

Men der findes ikke noget som det er saa naturligt for et menneske som at leve sammen med Gud. For der ingen som forstaar os og følger med os som han. Mennesker avbryter os, men ikke Gud. Ingen er lettere at være saa helt opriktig og fortrolig med som med Gud. Du vet der er noget som du aldrig har sagt, ikke engang til din mor, men du har sagt det til Gud. Derfor er det med Gud den kristne lever rikest. Saaledes baade i glæde og sorg. I denne indre, skjulte verden kjemper vi, lider vi, skammer vi os, og der luer længslerne himmelhøit. Derinde svier de dype saar i samvittigheten. Der dømmes vi over vor falskhet. Her rødmer vi over vor usandfærdighet. Alt dette blir vi alene om. Neppe har nogen mod til at tale om disse indre kampe.

Men likesaa sikkert: i denne skjulte verden oplever vi den usigelige frelse — der slaar de evige arme omkring os, der taler Gud til os om sin evige kjærlighet. Naar og hvorsomhelst: stilt bøier Gud sig ned til den skjælvende og løfter ham op til sig.

Her i denne skjulte verden oplever vi de smaa og store seire som ikke kan tales om uten at profaneres.

Sæt at Jesus kom ind her, saa vi kunde se ham, og gik rundt og saa paa os. Og saa gik han til dig og sa: naar du nu gaar hjem, vil jeg være med dig. Lykkeligste menneske! Og saa lukket du døren og gav ham den bedste stol, og du talte med ham om alt — helt ut. Og saa begynte han at tale til dig — det var som himlen kom ned til dig. Saa sa Jesus nu faar du gaa og lægge dig. Nei, sier du, nu vil jeg være sammen med dig, Jesus. Jo, sier han, gaa nu, for jeg blir her i morgen og. Ja, og tank, han satte sig ved sengen din, og du fik sove saa godt. Og naar du vaaknet om morgenen, saa du ham ved sengen igjen. Aa, hvor godt du har det. Saa sier han: nu faar du begynde at gjøre noget. Nei, sier du. Jo, jeg skal være med dig i arbeidet og. Ja, saa tok du da til med noget, og Jesus var med dig hele tiden, og det gik saa utmerket godt altsammen.

Men saa med engang gik det galt for dig — du sprutet i sinne — og det var som et sverd gik tvers igjennem dig. Men saa kom Jesus bort til dig — saa paa dig — og du sa skamfuld: nei, nu kan du vel ikke tilgi mig. Tilgi dig! Det var jo derfor jeg kom, for at løse dig fra synd. Og saa hjelper han dig til at overvinde din synd. Og du blir saa sjælelad igjen.

En dag — saa ligger den lille syk, og du blir ulykkelig. Men saa husket du paa, at Jesus jo var der, og du gik til ham, og tank, han gjorde barnet friskt. Aa nei, saa glad du blev!

Saa en dag blev du selv syk, men du var ikke ræd, for Jesus var der. Du bad ham helbrede dig. Nei, sier han, det vil jeg ikke, for du skal dø. Skal jeg dø? Da blev du ræd. Nei, sier Jesus, vær ikke ræd; jeg skal være hos dig, indtil jeg tar din sjæl hjem med mig.

Nogen sier: hvad skal slike fantasier være til? Ven, det er gode fantasier — slik skulde det nemlig være med os i virkeligheten! For det er det skjulte liv med Gud. Jesus skal være med os hver dag til vi er evig frelst.

Nogen sitter og spør: hvorledes kan jeg faa det slik? Og du sier: aa, om jeg eiet livet i Gud!

Kjære ven, du skal bare slippe Gud ind i dit hjertes inderste!

Du har sluppet ham ind saa langt, at du gaar til kirke osv. Men han vil ind i hjertet. Gjør det nu. Gaa ind i dit lønkammer og la ham faa komme ind i dit inderste. Han vil ta væk alt det som har hindret — han vraker det og det — dette maa ut! Dette maa ind!

Ja, sier du: Gud, du skal nu faa bestemme om alt. Du skal faa frelse mig og lede mig veien frem og hjem! Gjør nu det!

HUMILITY

One of the most important Christian virtues is that of humility. The word humility means a feeling of unworthiness, lowliness of mind. Humility does not mean that we are to have a worse opinion of ourselves than we deserve. Nor does it oblige a man to give everybody else the preference to himself. A wise man cannot believe himself inferior to the ignorant, any more than the rich man can believe that he has less money than the poor man. Nor does it mean that a man should treat himself with contempt. Often when a person says things to his own dispraise it is merely a bait to catch the praise of the others.

Humility consists in not taking to ourselves any good that we haven't got. We are not to give ourselves credit for some things in which others are involved, and not take too much delight in ourselves. True humility gives God the praise and glory for all we have and all we are. A friend, when thanked for something, would say, "Don't thank me, thank the one who made me." He recognized that anything he did was because God first gave him life and then the strength and grace to do all things.

We cannot come to God and accept the free gift of salvation without humbling ourselves and admitting that in our flesh dwells no good thing and that we have deserved nothing but judgement for our sins, and unless God has mercy on us for Christ's sake, we are utterly lost. And yet, there are so many would-be Christians, even Christians, who because of their lack of humility can never do any effective service for the Master.

True humility will express itself. There is no place for being obstinate, of always being right in any discussion, for putting ourselves forward and not considering the other fellow. Humility is not envious of another's position or goods but rejoices in his neighbor's success. The proud and boastful person is often discontent with this or that implying that if "I" had my way, it would be so much better.

There are so many advantages to humility. First we note that it is well pleasing to God as we read in I Peter 3:4 "But let it be the hidden man of the heart, in that which is not corruptible even the ornament of a meek and quiet spirit which is in the sight of God of great price." Humility has a great influence on the performance of all our duties. The man who boasts of his great ability is not the one who holds the job — the man who is continually boasting of himself in his conversation will soon find his listeners are few.

James tells us that more grace shall be given to the humble "Wherefore he saith God resisteth the proud but giveth grace to the humble and in Ps. 25:9 we read, 'The meek will he guide in judgement and the meek will he teach his way.'"

Humility makes us patient in times of trouble. We read of Job when sore afflictions tried his faith, that "in all this Job sinned not nor charged God foolishly."

Sometimes God in His wisdom finds it necessary to send us troubles in order to make us humble. The story is told of an Indian who was a proud and aloof brahman even after becoming a Christian. He felt himself to be better than the others because of his birth. Then one day in a crowded motor bus he and others were suddenly thrown over an embankment as the bus overturned. He and the rest were in the same state. As he crawled out of the wreckage something happened to him, for he saw in a flash that he was bound up with every human life and shared their common woes. Ever after Jesus filled his thoughts, "but" he said, "it took a wreck to remake me."

We read of God's word to the children of Israel in Deut. 8:2 "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness to humble thee and prove thee to know what was in thy heart whether thou wouldst keep his commandments or no."

To obtain this excellent spirit of humility there are several things we should remember. First we can look into the Scriptures and see the examples of great men of God. The greatest of all these was Christ himself. In Phil. 2:6, 7, 8, we read, "He, being in the form of God thought it not robbery to become equal with God. But made Himself of no reputation, and took upon Him the form of a servant and

(Continued in column 4)

YOUNG PEOPLE'S LUTHER LEAGUE

G. Loken, Editor, Outlook, Sask.

Royal Privileges

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light."

I Peter 2:9.

There is no influence as elevating as love, and here God's love is supremely greater than any earthly love. He cast His vote for me, an unworthy sinner, in that He first loved me. I now have royal priestly privileges. I can come into the presence of God in prayer, and before the throne of grace intercede for myself and others through Jesus my High Priest. I have the blessed privilege of telling others that when they accept the salvation promises of Jesus, their sins are forgiven. How good God has been to call me out of darkness into His marvellous light. O let us all show forth the excellencies of our God! Someday we shall be His entire possession in all eternity.

—G. L.

Luther League Rally Day in the Torquay Parish

The Northern Light Luther League, Trinity Luther League, Lac Qui Parle Luther League all of the Torquay parish and the Willing workers Luther League of the Lake Alma parish met on May 20 for a joint Rally Day program.

The afternoon program included musical numbers by the four leagues and several topics under the general topic "Christ is the Answer". The topics were given by Miss Edna Halvorson, Torquay and Miss Anne Hanson of Hoffer. A "Youth for Christ" offering was taken.

At the evening session we were fortunate in having Rev. E. O. Gilbertson of Crosby, N. D. as our guest speaker who spoke on the theme: "Christ is the Answer". He emphasized that Christ is the answer to the world's problems and also to our individual problems. A special offering was taken at this session for the new, "Faith in Action" project of our Canada District Luther League. Interest in Luther League work was shown by the large number of young people who attended.

It was decided that several exchange programs were to be given by the Torquay and Lake Alma parishes during the early part of the summer.

Edith Vinge.

The above news article contains some excellent tips for your circuit to undertake this fall. Could your circuit not plan a day rally too? —Editor.

The Swift Current Circuit convention was held near Hallonquist, June 8—10, with Spring Valley Luther League, M. B. Odland, pastor, as host. The theme "Christ Is The Answer" was developed in message by Thelma Olson, Lauretta Moen and Pastor G. O. Evenson.

The following were elected as officers: President, Julian Weiseth, Scotsguard; Vice President, (1) Margaret Johnson, Kyle, (2) Alma Dahl, Fosterton; Secretary, Lauretta Moen (Swift Current), Blumenhof; Treasurer, Woodrow Newton, Hallonquist; Choir Director, Norman Marken, Cabri; P.T.M. Secretary, Thelma Olson, Frontier; Circuit Historian, Arlene Gilbertson, Frontier; Auditors: Pearl Peterson, Shaunavon; Bernice Olson, Simmie.

—G. O. E.

President's Column

By the time article appears in print most of our Bible Camps will have been held. Many have been blessed through attending. For some this blessing means assurance of salvation. For others it means strengthening. For others it means a clearer vision of the purpose of their lives. For some it means the discomfort of increased conviction of sin (yes, this is a blessing, too). There may be some who have gone away totally untouched by the blessings offered. May their number be few!

Now the challenge is to carry these blessings over into daily life, back home, at

school, in stores, wherever one may be. There is still need for the Gospel. Christ alone is the satisfactory and satisfying answer to individual and group needs. It takes the Gospel to change the hearts of people. Look to Halifax to see what human beings will do when their animal passions are aroused and given free rein. Look to Syria to see one nation recently freed from the heel of the oppressor in turn oppressing another nation—and then remember that there is a selfishness in human hearts that only Christ can change.

Luther Leaguers, be bold witnesses for Christ. Don't be like a young man I approached on a train this spring with the remark, "I am glad to see that you have a cross in the lapel of your coat." To this he hastily muttered, "This is my brother's coat; the cross was given him as a present." When I said that the wearing of the cross should be a confession of faith in Christ, he shame-facedly repeated his previous explanation. If the Savior is ours, let's be proud of Him.

Here is a prayer reminder: The Board of the International Young People's Luther League meets in Minneapolis August 22—24. Then the work of our organization for the coming year will be planned. Let us pray that our Leagues shall with increasing effectiveness be used to hold and to win young people for Christ. Following the general board meeting, our district board will meet to plan our Canadian work. It is hoped that in the fall it will be possible to hold circuit rallies, attended by all circuit and local league officers.

By May 31 our district leagues had sent in \$383.00 to the Youth for Christ offering. Reports indicate that by the end of June this amount will be \$500.00. At May 31 the Saskatoon Circuit was the only one over the top. Which circuit will be next?

In closing, another question: How many leaguers have won some one else for Christ this year? We are not able to list souls won in the same way as dollars offered. God alone can keep the Book of Life. But what have you done for Christ this year?

—G. O. E.

Rules for Self-Examination

E. F. Bartholomew

The following twelve rules are recorded as having been used by John Fletcher of more than a century ago. They were used by him at the close of each day for self-examination.

1. Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning?
2. Have I this day draw nearer to God in prayer, or have I given way to a lazy, idle spirit?
3. Has my faith been weakened by carelessness, or quickened by diligence?
4. Have I walked by faith, and see God in all things?
5. Have I denied myself in all unkind words and thoughts? Have I been delighted at seeing others preferred?
6. Have I made the most of my time, as far as I had light, strength and opportunity?
7. Have I kept the issue of my heart in the means of grace, so as to profit by them?
8. What have I done this day for the souls and bodies of God's dear saints?
9. Have I laid out anything to please myself, when I might have saved the money for the cause of God?
10. Have I governed well my tongue this day, remembering that in a multitude of words there wanteth not sin?
11. In how many instances have I denied myself this day?
12. Do my life and conversation adorn the gospel of Jesus Christ?

Not as a method of salvation are these questions given, but as an inducement to growth. No one can be saved by self-examination and self-discipline. "By grace are ye saved through faith, and that not of yourselves, it is the gift of God." Eph. 2. 8.

To some, life is a wild ride; to others, it is an august pilgrimage.

Oh, Jesus Christ, my Master,
I come to Thee today.
I ask Thee to direct me,
In all I do or say.
I want to keep my promise
To be Thy serpent true,
I come to Thee for orders—
Dear Lord, what shall I do?

[Continued from column 1] —

was made in the likeness of men. And being found in a fashion of a man, he humbled himself and became obedient unto death, even the death of the cross."

It is impossible for us, this side of heaven, to understand the depth of Christ's humility. He, the beloved Son of God, holy, pure and undefiled, coming to earth and bearing in His sacred body, all the sins of humanity makes us pause in wonder to say, "Love so amazing, so divine, demands my life, my soul, my all."

The apostle Paul stands out as an example of humility. Another outstanding example is that of the publican who stood afar off and would not so much as lift his eyes to heaven, but smote upon his breast, saying "God be merciful to me a sinner." We are told that this man went home justified before God. In other words, the publican came to God admitting nothing but sin and unworthiness, and God could save him. If we feel that we are good enough as we are, we have no sense of humility and God cannot save us.

Another humble man of God as recorded in Scripture is Cornelius. He belonged to one of the distinguished families of Rome, and had a high position. He was not proud or self-satisfied. He yearned for a better faith. While his brethren scorned and persecuted the Jews, he revealed his humility by accepting their faith, associating with them and giving them gifts. Cornelius was very zealous in his religious life. He conducted services in his own home for the benefit of his family and friends. His children, servants and guests were all taught to fear God.

Cornelius was ready to worship Peter when he came to his house knowing that he was the messenger whom God had sent to enlighten him, but Peter would not allow it. Cornelius with his friends, heard the wondrous story of salvation in Christ; they accepted Him as their Savior and were filled with the Holy Spirit. Because Cornelius humbled himself first before God and then before Peter and all his friends, God exalted him by revealing to him the glorious light of salvation in Christ Jesus.

Finally, let us remember that the greatest promises of good are made to the humble. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."

In I Peter 5:5 we have the promise "Yea, all of you be subject one to another and be clothed with humility: for God resisteth the proud but giveth grace to the humble." "Blessed are the meek for they shall inherit the earth", "Whosoever humbleth himself shall be exalted." Such are the promises to the humble.

As we hear the many wonderful promises to the humble we feel that we are greatly in need of more humility. Then as we look at the humility of the great men of God we realize how impossible it is to attain this humility in our own strength. Then how blessed it is to know the truth "I can do all things through Christ who strengtheneth me." But let us not forget that as we pray God to make us more humble so that we can be better used of Him, that we must be willing to let the great potter mould our clay into His pattern. It may mean testing and trials, but whatever the cost may be, the reward is far greater.

—C. H.

Plucking up your courage will not destroy it.

* * *

Every church has its quota of gossiping ladies of both sexes.